

THURSDAY, JULY 3, 1873.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PUNJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES,

Received up to 26th May, 1873.

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POLITICAL (DOMESTIC).

THE *Roznamchá* of the 9th May, in its local news columns, notices a serious offence committed by a grain-parcher's wife living in Kureemgunje (Lucknow). The leavings of the boiled rice prepared by her for her daughter's marriage feast, which remained in the kettles and dishes, were dried in the sun, parched, and reduced to meal, which was publicly sold by her at her shop at the market price to both Hindoos and Musalmans. The fraud was detected, and the offender seized by Visheshwar Singh, Havildar, but for reasons not known was acquitted.

The same paper condemns the resolution of the Municipal Committee of Lucknow, which has been acted upon since the 1st May last, with the sanction of the Local Government, prohibiting the burial of the dead within the city, except in certain authorized places, for which a license has been granted by the Committee after enquiry under certain restrictions, one of which is that, with the exception of the relatives of the license-holders, no other persons should be buried in those places.



The order is much felt by the poorer people, and subjects them to much trouble and expense in burials.

The writer considers that such precautions cannot avail to prevent the breaking out of cholera, which has become a common evil under the British Government; and he concludes by observing that, if the measure in question is in any way expedient, it ought to have been tried in the Cantonment first, the health of the soldiery being of prime importance.

The *Karnamah*, of the 19th May, noticing the same subject remarks as follows :—

With the exception of the sepulchral grounds belonging to the nobility, all other cemeteries and grave-yards in the city have been ordered to be levelled to the ground, and the sites sold, and in lieu of them lands have been granted outside the city for the burial of the dead bodies of the poor, which have been prohibited from being buried in the city grave-yards since the 1st May. This subjects the poor to great trouble and distress, as they find it very difficult to carry the dead to a distance of two or three miles for purposes of burial. It is very much to be regretted that all new orders which are passed by the authorities bring difficulties on the poor.

The *Roznamchâ*, of the 23rd May, remarks that as the natural effects of the order prohibiting the burial of the dead within the city have been to give opportunities to the owners of the burial-grounds to exact an arbitrary compensation for the land taken up for graves—a fact which the writer confirms by referring to the case of the owner of Tukya Aish Bagh, who, on a man taking his father's corpse to that cemetery for burial, compelled him to pay a large sum over and above the usual fee.

It is added, that the removal of the grave-yards outside the city will also enable their owners to carry on with freedom the practice of disinterring dead bodies.



The *Allygurh Institute Gazette*, of the 9th May, notices with approval the order of the Government, North-Western Provinces, directing Superintendents of Jails to keep a watchful eye over the moral conduct of female prisoners during their residence in prisons, and to see that on their release they are made over to their guardians, or, in case of these not being forthcoming, that they themselves take care of them; but remarks that, since the reason why such women generally take to evil courses—such as setting up as prostitutes, or adopting the profession of beggary—after their release from captivity is their becoming depraved and shameless by remaining in company with strange persons, and the fact of their guardians thinking it a disgrace to receive them back into their families on their release from imprisonment, and consequently forsaking them entirely,—the order in question will not do much to secure the end in view.

The *Koh-i-Nūr*, of the 10th May, under the heading "Bunnoo," states that the Indus is already in flood, in consequence of which there is fear of damage being done to the villages of Bunnoo Kheyl, Yaroo Kheyl, and Shaha Kheyl. The lands of the villages have already been cut away by the river, and the houses are now in jeopardy.

It is added that rats have suddenly appeared in large numbers in Thul, and have damaged very considerably the wheat and barley crops.

The *Panjabi Akhbār*, of the same date, notices the transfer of the Chowkeedars of the Loodhiana District. The editor takes exception to the course, which, though politically expedient, is said to involve injustice. The small monthly pay of Rs. 3 or Rs. 4 received by employés of this class, can by no means suffice to cover the expenses of themselves and their families in case of their being removed from their native towns; and it is, therefore, natural to expect that their transfer will prove to be the cause of bringing about the very evil which it is intended to guard against.



Under these circumstances, if the transfer of Chowkeedars be at all advisable, their pay should be increased.

The same paper regrets to learn that the services of Imam Buksh Khan, Risaldar, Dera Ghazee Khan Frontier, are to be dispensed with upon reduction of his appointment. The Risaldar has proved himself a devoted servant of Government, and has rendered valuable services. His bravery has been tried by European officers on different occasions, and his advice in political matters has proved useful. Whenever any contest occurred on the Belooch Frontier, or occasion required his services there, he was ready to display his loyalty. It is considered unwise of Government to dispense with the services of such a man considering the small amount gained by so doing.

The *Akhbar-i-Anjuman-i-Hind*, of the same date, invites attention to the prevalence of *budmashes* in Lucknow, and the oppressions practised by them on the people in many ways.

The complaint is of the same nature as those which have frequently appeared in *Selections*, and the authorities are asked to take steps for putting a stop to the evil.

A correspondent of the same paper writing from Gondah, complains of Act V. of 1861 not being enforced on the owners of hackney carriages procurable at the Railway Station on this side of Behram Ghat. The backs of the horses are said to be very badly wounded.

The writer also points out the need of looking after the *pucka* tank bordering on the city, and belonging to Rajah Kishen Dutt Ram, into which dirt is thrown by the people—a practice likely to prove very injurious on sanitary considerations.

The *Roznamcha* of the same date, in its local news columns, gives credit to the City Magistrate of Lucknow for having fined two *bunneahs*, of Rajah Tikait Rai's Bazaar, who were committed by the police on the charge of keeping false weights, and suggests that steps should be taken for testing the



weights and measures used in the different bazaars of the city. Several merchants and shopkeepers—especially the braziers of Yahaiyagunj—keep two sets of weights in order to impose upon the public, while some shopkeepers put lead inside the hollow of the beam of their balances.

The editor hopes that the attention of the City Magistrate will be directed to such frauds.

The *Karnamah*, of the 12th May, repeats the old complaints as to the loss suffered by the public by being allowed only 15½ annas by money-changers in exchange for a rupee, and states that on the matter being lately represented to the Treasury Officer, Lucknow, he was pleased to issue orders to the Agent of the Bank of Bengal to sell Rs. 27,000 worth of pice to purchasers ; but that this made no change in the rate, the persons connected with the Bank having in all probability monopolised the change.

In the editor's opinion a proclamation should be made in all cities ordering the people, on pain of punishment, to allow full 16 annas in exchange for a rupee.

The same paper, referring to the order of the Junior Secretary to the Chief Commissioner of Oudh in his capacity as Superintendent of *Waseeqas*, prohibiting *waseeqa*-holders from drawing their stipends by means of their signatures or by attaching newly-made seals to their stipend rolls, which was criticized at some length in a foregoing number of that paper, supports his opinion as to the evil consequences which are likely to result from the order by a correspondent's letter, in which the writer mentions the case of a widowed lady named Sahib Bahoo, who used to get a monthly allowance of Rs. 2 as her portion of the stipend of her deceased husband, and who is said to have died of starvation on account of being unable to draw the allowance regularly owing to her seal being in possession of an old mookhtar, by means of which he drew her stipend himself.



The lady demanded the restoration of the seal; which the mookhtar refused on the plea of a debt being outstanding against her late husband, and threatened at the same time to bring a suit against her. The lady seeing no other resource, submitted a petition to the proper authorities, representing the facts and praying to be allowed to draw her stipend by means of a new seal, but to no effect, and the result, as has been just stated, was that she died of starvation.

In summing up his remarks, the writer assures the authorities that unless *waseeqa*-holders are permitted to draw their stipends by means of their signatures or new seals, the old seal being in the possession of mookhtars or mahajuns, many of the *waseeqa*-holders are sure to share a similar fate.

The *Strachey Gazette*, of the 13th May, in its correspondence columns publishes complaints of the undue authority said to be exercised by the Sudder Moonserim of the Settlement Office, Moozuffernuggur; having got into the Settlement Officer's favor, that official abuses the trust reposed in him by practising extortion on his subordinates. The mohurrirs are seldom allowed their full pay, something being retrenched each month. Again, in the matter of their work, extreme injustice and partiality are shown by the Moonserim.

The writer calls upon the authorities to remedy this, and lay down a rule fixing uniform work for the mohurrirs, so as to prevent the Sudder Moonserim from exercising improper interference. Unless some such arrangement is made, the mohurrirs will resign in numbers, and, through the oppressive behaviour of a single official, the whole office will get a bad reputation.

The *Nasim-i-Jounpore*, of the same date, dwells on the evils resulting from the residence of prostitutes in bazaars and public streets, and near the houses of the people; and repeats the suggestion as to the need of assigning separate quarters in each city for their residence.



A Nowgong correspondent of the *Rohilkhund Akhbar*, of the 14th May, notices with approval the resolution recently passed by the High Court, North-Western Provinces, relative to the punctual attendance of the district and subordinate judges at their courts, and remarks on the need of its being enforced in the case of all presiding officials. At present the generality of these officers are in the habit of attending the court too late, in consequence of which litigants are subjected to great trouble.

The *Benares Akhbar*, of the 15th May, remarks that if the conferment of titles and honorary distinctions depended on meritorious deeds, and not on favor, the claims of Baboo Harish Chundra, of Benares, who has performed so many deeds of public utility, and has distinguished himself in a marked manner, would not have been overlooked. As it is, he has not even been favored with a commendatory letter from the authorities ; while a Musalman who accompanied Lord Mayo in his hunting excursions was dignified with the title of C.S.I. Not that the Baboo cares much for the distinction, but a recognition of the many distinguished services rendered by him would encourage others to imitate his example.

The *Nur-ul-Absar*, of the same date, criticizes the decision passed by the High Court, North-Western Provinces, in a case which lately happened in the city of Allahabad. The particulars are these :—A European soldier forced his way into the house of a concubine, and on leaving it set fire to it by means of a lucifer-match. The concubine lodged a complaint in the High Court in person, and produced a witness in attestation of her statement, but the court acquitted the European soldier, and sentenced the plaintiff's witness to two years' rigorous imprisonment. Whatever opinion the court might entertain, it is said throughout the whole city that palpable injustice has been done in the case.



In the editor's opinion, there can be no question that European soldiers commit great outrages in cities, and it will not be unjust if, on a complaint of any such outrage being brought against them, they should be convicted of the charge of having gone to the city and been the cause of a disturbance.

The *Almorah Akhbar*, of the same date, finds fault with the decision of the High Court, North-Western Provinces, in another criminal case. Sometime ago a chuprassie, who was carrying the forest income to the Huldwanee Tehseel, was murdered on the way by Rumyan and Luchya, near the Chorgulya jungle. The magistrate, after inquiry, committed the offenders to the Sessions Court, and they were sentenced to death; but on the *misl* of the case being sent to the High Court for confirmation of the sentence, the culprits were released.

The editor remarks that if inquiries into the facts of the case had been conducted on the spot by the High Court before passing judgment, the defendants would not have been acquitted; and he asks whether the case was brought up before a Full Bench, and whether Government cannot interfere in such cases. He adds, that if offenders are exempted from punishment in this way, it may be conceived what the consequence will be, when it is remembered that there are numerous *chowkees* belonging to the Forest Department, and that daily a single chuprassie conveys the forest income from one *chowkee* to another.

The writer goes on to support his statement by saying that the murder in question has recently been followed by that of another forest chuprassie, and that a similar case happened before, and he urges on Government the necessity of dealing strictly with such cases. The murder of a human being is an affair of great importance, and therefore, supposing Rumyan and Luchya to be innocent, it ought to have been the duty



of Government to have traced out the real offenders and brought them to punishment.

The *Abi-Hayat-i-Hind*, of the same date, calls upon the Society for the prevention of cruelty to animals lately established at Calcutta, to use its exertions for the abolition of cow-killing, and remarks that by so doing the society will not only secure the good will and gratitude of the Hindoo community, but will do an essential service to the country, seeing that the abolition of the slaughter of kine will lead to the improvement of its agricultural resources, and the cheapness of grain.

A correspondent of the same paper makes the following comments on the statement which appeared in one of its late issues as to the vicious custom of making prostitutes common in hill regions, and the appeal made by it to the committee there to adopt measures for putting a stop to it.

Colonel Ramsay has done much to check the evil, the origin of which is thus described :—A particular tribe called Nayak has inhabited the Kumaon hills from time immemorial, the people of which do not marry their daughters, but convert them into prostitutes. Formerly they used to purchase the daughters of other persons also for such purposes ; but this practice has now been put a stop to through the exertion of the Commissioner. At present, therefore, the Nayaks make prostitutes of their own daughters only ; but married women of an immoral conduct often elope from their husbands' houses and mix with the latter. In the event of a complaint being lodged in court, the women bring forward the plea of the inability of their husbands to support them in justification of their conduct. The correspondent accounts for this by the fact of the inhabitants of the hills being in the habit of receiving widows and other women into their houses as concubines. These concubines are not married lawfully, but the children begot by them have a title to inheritance, just as lawful heirs.



The attention of the committee at Almorah is invited to this.

The same paper observes that the new settlement in the North-Western Provinces is felt extremely severe and oppressive by the zemindars of some places who are highly discontented with it. The editor hopes the attention of Government will be directed to this.

The same paper deplores the prevalence of thefts in all cities, and remarks that it is extremely mortifying to the people to find that on their making the report of a theft to the police, they suffer great trouble and disgrace at the hands of the latter—a circumstance which encourages thieves to persevere in their lawless habits.

A Loodhiana correspondent, of the *Vidya Vilas* of the same date, takes exception to the order of the Deputy Commissioner of that district, according to which every licensed *urzee nuvees* practising in his court is to undergo an examination in certain prescribed subjects in the Civil and Criminal Law, as well as in caligraphy, on pain, if any of them fail, of being prohibited from following their profession, and are further required to furnish a recognizance of Rs. 50 each. The order is said to be the first of its kind passed since the commencement of the British rule, and the correspondent particularly objects to the second condition as to furnishing a recognizance, as being uncalled for, the old rule making writers of plaints liable to the payment of the price of the stamp paper in case of their making any mistakes in writing, &c., being in itself sufficient. All men are liable to error, and, therefore, if the measure can be pronounced to be at all just, there seems to be no reason why it should not be imposed on the *umlah* likewise, who commit numerous blunders.

Another correspondent of the same paper draws attention to the often repeated complaint—viz., the practice of receiving a consideration in money for a daughter given in marriage



so common in the Punjab. The writer notices a recent instance, in which a native of Kurtarpore Jullundur at first promised to give the hand of his daughter on the receipt of Rs. 400, and afterwards violated his engagement and prevailed on the bridegroom's parents to pay a further consideration of Rs. 500 before giving his daughter in marriage.

As such a practice is slave-dealing in a disguised form, the writer urges on Government the necessity of putting a stop to it.

A Mozuffernuggur correspondent of the *Naiyir-i-Akbar*, of the same date, reports an important case of theft at a place in that district. The thieves carried away Rs. 1,500 worth of property by breaking through the roof of a house. The police are severely censured for neglect of duty. Instead of trying to trace the theft, they threatened the owner, charging him with having falsely stated the case.

The *Allypore Institute Gazette*, of the 16th May, in a communicated article, repeats the suggestions as to the propriety of enforcing a legal prohibition against the practice of decorating children with ornaments, which is the fruitful cause of numbers of children being murdered. It is observed that though the English Government deserves great credit for refraining from all interference with the national and religious customs and observances of its subjects, it certainly ought to be its duty to suppress authoritatively such practices, whether political, national, or religious as involving culpable homicide. On this principle, *suttee*, though a strictly religious and time-honoured ceremony among the Hindoos, was abolished; and Lord Northbrook and his Council ought, therefore, to feel no hesitation in enforcing a legal prohibition against the bad practice in question, which is not even a religious one, and is a prolific source of most atrocious murders.



The attention of the Governor-General is invited to the suggestion.

A correspondent of the *Lawrence Gazette*, of the same date, referring to the plundering of a mail at Ghazeepore recently by a party of dacoits, takes this occasion to remark on the inefficiency of the police in that district. Notwithstanding that the Railway Station at Zumaneea is 14 miles distant from the city of Ghazeepore, and both passengers and goods day and night travel over that distance, not a single chowkeedar is posted there. In the writer's opinion, in order to ensure the safety of the road, not only should chowkeedars be posted at different places on it, but it should be patrolled at night by a guard of *sowars*. Unless some such arrangements are made, serious criminal cases are likely to happen on the road. The writer adds, that it was on this road that a box full of opium was lately stolen, of which no trace has hitherto been discovered.

A correspondent of the *Shams-ul-Akhbar*, of the same date, writing from Budaon mentions the breaking out of a terrible fire in a shop in the town of Bissowlee at 2 o'clock at night. The value of the property destroyed is estimated at Rs. 3,000 or Rs. 4,000.

The writer also mentions the plundering of a gharry by a party of *budmashes* in a village three or four *coss* from the city. Property worth Rs. 5,000 or Rs. 6,000 was carried away; one man was killed, and two were left half-dead.

The *Koh-i-Nur*, of the 17th May, has a communicated article on the Agri-horticultural Society at Lahore, in which the writer endeavours to show that, though the society has been in existence for the last 20 or 22 years, it has done no good to the country. Beyond brief notices of the society, which are published in English newspapers after long intervals, the public know nothing of its existence. Instead of using its exertions for improving and developing the agricul-



tural resources of the country by suggesting to cultivators, zemindars, and gardeners, the best plans and methods for improving the capabilities of their lands, so as to fit them for the cultivation and growth of the higher kinds of grains and fruits, for the breeding of their cattle and their preservation against sickness, &c., which is the object for which the society has been established ; all it does is to present now and then a few packets of flower seeds or *dalees* of flowers and vegetables to the Native gentlemen who are called its members for form's sake and pay subscriptions, or to please Europeans by a show of good flowers, fruits, and vegetables in their gardens.

The *Roznamcha*, of the same date, in a communicated article, states that since the last month the butchers of the city of Lucknow having formed a combination, have doubled the price of flesh, although the rate ought to have been cheaper. The alleged cause for the increase in the price is the order prohibiting slaughter of the beasts for the market inside the city. This has given the butchers a pretext for raising the price four times more than the expense which would be consequent on the bringing of flesh into the city from the exterior. Whenever orders for the removal of slaughter-houses from the city are issued they shut up their shops, in order to induce the people to oppose the measure ; and, after raising Rs. 200 or Rs. 300 among themselves, they send two or three leading men of their number with the money to the proper officials, when the order is immediately withdrawn, and permission for slaughtering within the city is restored. The writer calls in question such a state of things which is injurious to the public at large. As long as such a policy is tolerated, the conservancy and sanitation of the city will never be ensured.

The authorities are called upon to see to this, and pass an order for the removal of slaughter-houses from the city, in order to prevent its sanitation from being endangered.

The *Akmal-ul-Akhbar*, of the 18th May, in its local news columns, refers to the fact of three notices, written in Arabic



and Persian, and having numerous seals affixed to them, having been found lying in the Jam-i-musjid (Delhi), and made over by the manager of the mosque to Moonshee Toorab Ali, who forwarded them to the Deputy Commissioner. Different stories are rife in the city as to the subject-matter of the notices, which is apparently unfavorable to the British Government. The seals appear to bear names of Cabulees and Khyberees.

Complaints of the predominance of bad characters in the city of Delhi are again repeated. In spite of the severe punishments inflicted on them, *budmashes* set the Government at defiance, and fearlessly perpetrate dacoities in the city. On the 16th May a band of dacoits of the Goojur tribe appeared beneath the Jam-i-musjid with the object of committing theft, but fortunately four men of the party were arrested by the police after some opposition, the rest having made their escape. On the 17th May, three *shroffs*, who were going home with their purses, were attacked by a gang of Goojurs armed with clubs near a liquor shop, who cudgelled them and made off with one of the purses containing Rs. 400; a police constable on hearing the noise ran to the relief of the bankers, but was resisted. It is added that Dr. Taylor, who happened to pass that way in a buggy jumped from it and seized one of the fugitives. The man denies being a colleague of the dacoits, of whom no trace has been discovered.

The *Karnamah*, of the 19th May, has been informed that the land in the jail, situated in Mohullah Tuksal (Lucknow), on which Gopal Dass, Bairagee, had lately intended to build a Hindoo temple, but on a complaint being lodged in the court was prohibited from carrying out the intention, has now been purchased by Moonshee Ram Narayan, Inspector of Police, or by some other person in his name, and that it is proposed to build shops and a temple on it. As such a course is likely to revive the old contention among the Hindoos and Musalmans, the editor warns the authorities.



The *Agra Akhbar*, of the 20th May, notices the prevalence of *budmashes* in the city of Mirzapore, and calls upon the authorities to take early steps for putting a stop to the oppressions practised by them on the people; several serious criminal cases have recently happened in the city.

The same paper states that the beautiful marble reservoir in the Taj at Agra has been filled up with earth by a European gardener. The editor condemns the measure, and remarks that if the reservoir is suffered to continue in this state for some time, the whole of the marble will, according to an experienced owner of a stone manufactory, be ruined, and thus the reservoir, which was prepared at an expense of thousands of rupees, will become entirely useless.

The writer blames the Public Works Department for having taken no notice of the matter, and invites the attention of Government to it.

The same paper regrets that, though complaints as to the want of proper discretion in the selection of the members of municipal committees, and the evils consequent thereon, have so repeatedly been set forth in newspapers, no notice of them has been taken by the Supreme Government. Under the existing arrangements, the persons appointed as members are generally Natives, who cannot, or dare not, express free and independent opinions, and think it their best policy to second the views of the European members. In the writer's opinion there is imperative need of reforming the system. The municipal tax falls on each and all the inhabitants, and is felt by all; and it is therefore of importance that it should be spent for the purposes to which it ought to be devoted.

The writer goes on to object to the plan of having separate committees for the management of the municipal and local taxes. The object of the two committees is much the same, and it is therefore proper that they should be amalgamated. He further takes exception to the village *dâk* charge levied from the zemindars in some places. The postage paid on let-



ters is in itself a sufficient *dâk* charge, and it is, therefore, extremely unjust that an additional burden should be thrown on the people. The plan of spending a portion of the municipal income in the pay of the police is also said to be objectionable; the municipality being simply responsible for the conservancy and sanitation of the city, and having nothing to do with its protection. In the writer's opinion, a general rule ought to be laid down by the Government of India, specifying the different kinds of municipal and local taxes, and the purposes for which they are to be spent, and the management of the taxes should be entrusted entirely to district committees.

The *Nasim-i-Jounpore*, of the same date, has a communicated article on the Native members of municipal committees, the object of which is to show that these members are sometimes totally unaware of what passes at the meetings.

The writer recently attended a meeting of a municipal committee, in which the debates were conducted entirely in English. At the time of the dissolution of the meeting a Native gentleman, who was one of the members of the committee, asked him with surprise, what resolution was passed in the day's meeting, adding that perhaps some new taxation scheme was in contemplation.

The writer sets forth this instance to show that some of the Hindoostanee members of municipal committees are mere puppets, and take no active part in the debates and discussions which are carried on. The impropriety of conducting the discussions entirely in English, in meetings of which Hindoostanee members form a part, is also pointed out.

The *Roznamcha*, of the 22nd May, invites the attention of the municipal committee of Lucknow to the need of introducing gas lights in that city, and specially points out the necessity of providing parts of the city which are dangerous, and which, on account of remaining dark, give opportunities to bad characters to perpetrate crimes there, with lights.



A correspondent of the *Benares Akhbar*, of the same date, revives the old question of the introduction of the Hindi character in courts in supersession of the Urdu. Among other arguments in favor of the reform, the writer lays peculiar stress on the fact of the Persian character giving ample room for dishonesty and unfair play, owing to the same word being read in different ways by omitting or supplying the diacritical points.

The writer concludes by pointing out the need of Hindi versions of law books being prepared, in order to enable the great body of the Hindoos, who know only Hindi, to acquire a knowledge of the law.

The *Lawrence Gazette*, of the 23rd May, publishes a letter from a Punjab correspondent, in which the writer notices the drudgery and disgrace which are the lot of the employés of the branch post-offices in that province, and appeals to the Postmaster-General for a redress of the grievances. The particulars may be summed up briefly under the following heads :—

(1) Unlike the officials of all other Government offices, who are regarded with a respect suited to their rank and position, the Deputy Postmasters are treated with such indignity that they are held low even in the estimation of inferior persons. They have orders to distribute letters in villages within ten miles of their circuit, as if they were letter-carriers. Imagine the state of a Deputy Postmaster who has to enter the dâk in the register of receipts and distribute letters in the town till 8 A.M., has then to go about all the villages within ten miles circuit in order to distribute letters, and, at 4 P.M., has to arrange for the despatch of the dâk. If it is the hot season, he has to undergo the heat of the sun and the fatigue of travelling on foot, it being beyond the means of officials drawing only Rs. 10 or Rs. 15 a month, who have a family to support, to keep a conveyance, and bear



the expenses consequent thereon : because unlike the employés of other offices, Deputy Postmasters receive no travelling allowance.

In order to remove the grievance, the order requiring Deputy Postmasters to go round to distribute letters should be cancelled, the duty being entrusted to letter-carriers—a measure which will involve no expense, or else the officials should be allowed travelling expenses.

(2) Letter-carriers have orders to collect at least 100 letters in each month from the villages, and bring them to the branch post-office for despatch, and to see that the average of refused and unclaimed letters brought back by each does not exceed 5 per cent. These conditions are very hard. If the number of letters falls short of 100, the letter-carrier cannot help it, unless he were to make up the deficiency by putting in false letters. This the letter-carriers are actually compelled to do in many cases, the consequence of which is that the false letters come back to the branch post-office as unclaimed letters for delivery to the senders, free of charge, which causes unnecessary loss to Government.

So also, if the number of refused or unclaimed letters happens to exceed the fixed limit, the letter-carriers have no other recourse than to pay the postage for the additional number out of their small income of Rs. 6-8-0 per mensem.

Under such circumstances, the order in question should be withdrawn, and a warning should be issued instead enjoining on letter-carriers, on pain of punishment, to discharge the duties of distributing and collecting letters honestly and zealously.

(3) The employés of the offices are not allowed the usual privilege leave of one month in a year, unless a substitute be appointed in their place, who draws the full pay of the absentee. In the writer's opinion, the expense consequent on the appointment of the substitute should be borne by Government as a contingent charge.



(4) Many of the branch post-offices are situated in places the climate of which does not agree with their incumbents, but, nevertheless, their applications for transfer are unheeded. The writer cannot see why the officials, with whom the climate of one place may not agree, should not be transfer red to another, and suggests that if this be found inexpedient, the transfer of the officials of all the branch post-offices should take place at fixed times.

(5) When the single postman and the delivery-peon attached to each branch post-office go out on their duty, the Deputy Postmaster is left alone in the office without any guard for the protection of the parcels, &c., which often contain valuable things. The writer would point out the need of posting a peon at each branch post-office for the purpose.

A correspondent of the *Roznàmcha*, of the 24th May, is surprised to find that, although directions for carrying out the suggestion contained in one of its late issues as to the desirability of prohibiting the practice of filth baskets being kept in the streets, and causing filth to be collected in a place remote from the houses till carts for removing it are available, have been issued by the Chief Commissioner ; they have not hitherto been put into effect.

The *Nur-ul-Anwar*, of the same date, in its local news columns, notices the breaking out of a terrible fire in Collector-gunj (Cawnpore), which lasted from 2 o'clock of the 23rd May till 8 o'clock of the following day, and burnt thousands of rupees worth of property, together with a few men ; certain sharpers took advantage of the opportunity to steal some property, but were arrested.

#### POLITICAL (FOREIGN).

The *Mâlwa Akhbâr*, of the 9th May, remarks that instead of taking any proper steps for checking thefts, complaints of the prevalence of which were noticed in its foregoing number, the police at Indore have adopted the practice of causing



annoyance to all persons whatever who walk the streets at night.

The editor objects to this, and goes on to say that out of the 400 persons on the police rolls, about half the number remain in waiting at the houses of the higher officials without performing any public duty. He hopes to see the abuse removed, and find policemen ever watchful at their places of duty, so that thieves and burglars may find no opportunity of pursuing their nefarious practices.

The same paper publishes an appeal to the Indore Government on the part of the wives and children of certain prisoners, who are said to have been in the Indore jails since the last four years—subject to hard labor and all the miseries and indignities which are the lot of prisoners in jails—without their cases having been decided by the Durbar till now. The number of such prisoners is stated to be 70, and the misery and distress to which they and their families have been reduced in consequence of their cases pending in the Durbar since the last four years are depicted in vivid colours.

The appeal concludes with an expression of regret at the complete negligence of the Durbar in its conduct towards prisoners. Many of the persons who are once put into prison never obtain their release, while cases of persons committed on some charge, which go up before the Durbar, remain undecided for years, and are seldom returned. The petitioners have resorted to the press in the hope that by that means the attention of Sir T. Madhav Rao will be directed to the grievance complained of.

The *Koh-i-Nur*, of the 10th May, in its correspondence columns, states that confusion, similar to that existing in Chumba, is prevailing at Furreedkote. A few of the officers of the state have been imprisoned; while some have disappeared or fled from the State, and Teeka Sahib himself has departed to his father-in-law's house. The Rajah, who has come back from



the Hurdwar Fair, is a prey to great anxiety. The writer thinks it worth while to add that three years ago a poison plot was formed in the State, the effect of which had reached Teeka Sahib himself.

The *Rohilkhund Akhbar*, of the same date, under the heading "Nowgong," complains of the continued mismanagement of the postal department there; cases of letters and parcels being lost and missent, and their contents being tampered with, are said to be very common. The writer attributes all this to the employment of imperfectly taught and dishonest persons in post-offices, and recommends the appointment of learned and upright men.

A Nowgong correspondent of the same paper, of the 14th May, draws attention to a peculiar trick employed by the chiefs and jagheerdars of the Native States in Bundelkhund for extorting heavy sums of money from their subjects, and confiscating their property and estates. From time immemorial it has been the custom in these states to punish persons who may be found guilty of unlawful intercourse with women, with a heavy fine ranging up to Rs. 10,000 or Rs. 20,000, according to the means of the offenders, and even the forfeiture of the whole of their property and banishment from the states. This practice, which was devised in ancient times in order to check crime, has now been made by the chiefs a means of extortion by a peculiar contrivance. A few women of immoral conduct are kept in each State who manage to cultivate acquaintance with the rich men, thereby frequently going to their houses, and in the event of their failing in the object, go to them at night without any previous acquaintance. This gives opportunities to the royal spies who lie in wait to seize both the women and the so-called lovers. At last the case goes up before the Durbar, when the defendants are sentenced to pay a heavy fine, and sometimes even to the forfeiture of their property, no matter whether the offence is proved against them or not, while the prosti-



tutes instead of punishment receive a reward. By this expedient the chiefs and jagheerdars collect large sums of money from their subjects.

The attention of Government is invited to this.

The *Khurshed-i-Jahantâb*, of the 15th May, has been informed that the reason why so much confusion and mismanagement prevail in the Gwalior territory, is that the Divan has left the management of the State entirely in the hands of *soobahs* and *tehseeldars*, who practise great severity and oppression on the people. They collect more than the fixed jumma from the zemindars, and do not pay it into the State treasury ; and in case of any one failing to meet their demands, oust him from his zemindaree. The persons thus wronged take to robbery and dacoity ; and to this it is owing that there is scarcely any road in the State, but is the scene of cases of murder and dacoity.

Worse still, if complaints of any wrongs are brought before the Divan, they are forwarded for disposal to the very *soobahs* against whom they are preferred. As to suits generally, they remain pending for several years. The Maharajah devotes all his attention to the discipline of his troops, and has entrusted the State management entirely to his Divan.

The *Malwah Akhbâr*, of the 16th May, publishes an appeal to Sir Madhav Rao on the part of one Kurum Chund. The petitioner, conjointly with another man named Sheo Narayan, were lately charged with the embezzlement of Rs. 17,000 by Mauji Ram and Ram Rikh. The charge was partly proved against Sheo Narayan, while Kurum Chund was totally exempted from it by all the courts and *panchayats* before whom the case went up for decision at different times ; but, nevertheless, he was doomed to undergo two years' imprisonment, and, on the expiration of that term, was released on bail. During the four or five years which have elapsed since his first committal, the petitioner has incurred a loss of about



Rs. 20,000. He has not till now obtained his final acquittal, and, therefore, commends his case to the favorable consideration of Sir Madhav Rao, in the hope that justice will be done him.

A Bunnoo correspondent of the *Lawrence Gazette*, of the same date, notices the oppressions practised by people of the Jelal Kheyl tribe, dwelling in the mountains beyond the British frontier, on the British subjects. Not only do they commit depredations in the British territories situated in the suburbs of the mountains, but are in the habit of kidnapping human beings. The persons lately carried away by them were five women of the Booya tribe, two Hindoos, together with three mules, one Hindoo woman, and a lad of five years of age belonging to Dera Ismael Khan. Besides these, a *chowkeedar* and a *bhistie* were wounded by them.

Government is asked to take steps for chastising the tribe.

The *Koh-i-Nur* of the 17th May, in its correspondence columns, states that the Jhundoo Kheyl Wuzeerees, and people of the Bhutee tribe, inhabiting the Bunnoo Frontier, are causing great trouble. Besides kidnapping Hindoos, which is their habitual practice, they have begun oppressing even Musalmans,—some women of that nation having lately been insulted by them. Cases of murder are also frequent.

It is added that 71 houses belonging to the Musa Kheyl tribe, together with one woman, have been destroyed by fire. The total loss is estimated at Rs. 50,000.

The *Oudh Akhbár*, of the 23rd May, noticing the advance of the Russian arms in Central Asia, points out the need of the necessary precautionary measures being adopted by the British Government. The least of these, according to the editor, should be for it to take Yarkund and Cashgar under its protection, just as Cabul is. This is quite possible now, seeing that Shah Ghazee is imploring the protection of the Government, and has repeatedly deputed his envoys to it



for the purpose ; but after a time the opportunity will be lost, and Government will repent of it when too late, it being all but probable that, after the conquest of Khiva, the Russian arms will advance towards Cashgar, &c.

The *Rajpútana Social Science Congress Gazette* of the 25th May mentions, on the authority of a correspondent, the plundering of a prostitute, who was travelling in a carriage with her attendants, by a party of dacoits in the Bhopal territory.

The prostitute bravely opposed the dacoits single-handed, and killed two of their party, but eventually succumbed to numbers, and was put to death, and the whole of her property was carried away.

#### COMMERCIAL.

A correspondent of the *Urdú Akhbár*, of the 16th May, states that having occasion recently to travel by rail from Cawnpore, he had the mortification to witness a distressing sight at the Harouni station. There was no man at the station for supplying Hindoostanee passengers with water, in consequence of which hundreds of men, women, and children suffered extremely from thirst. On inquiring the cause, the writer was told that Brahmans had recently been dismissed on the Oudh and Rohilkhund Railway Line, and that private individuals who undertook to supply water were not allowed to approach the carriages.

The writer condemns the measure, which is sure to subject passengers to the greatest distress in the hot season, and thinks that the attention of Government ought to be invited to the grievance.

The *Allygurh Institute Gazette*, of the 23rd May, draws attention to what is said to be a great complaint at the Allahabad Railway Station—viz., the difficulty experienced by travellers in obtaining tickets. Such confusion prevails at the time of the distribution of the tickets, that a person must be deemed very lucky who can secure one in due time without being subjected to much trouble. This is especially the case



in the morning when the up, down, and Jubbulpore trains start a very short time after one another. The promiscuous crowd of passengers rushes in towards one window where a single Baboo sells the tickets.

The writer wonders that the tickets should not be distributed a sufficient time before, the consequence of which is that the trains start with many of the carriages quite empty, leaving passengers with the fare money or tickets in their hands to wait for the next train ; and he remarks that much unnecessary trouble and confusion would be avoided if the tickets were distributed a little earlier, and at more places than one.

#### EDUCATIONAL.

The *Núr-ul-Absár*, of the 15th May, commenting on the order of the Director of Public Instruction, North-Western Provinces, requiring all subordinate teachers of the Government colleges and schools in those provinces, who have not passed the Calcutta University Examination, to pass an examination in November next, on pain, if any of them fail, of forfeiture of appointment, agrees with its contemporaries in thinking it both unjust and impolitic to turn out old and experienced teachers on the mere plea of their not having passed the Calcutta University Examination, and fill up their places with new men. In the editor's opinion, if any of the teachers be found incompetent, it would be a sufficient punishment to withhold him from future promotion.

The *Koh-i-Nur*, of the 17th May, publishes a continuation of the irregularities connected with the annual examination recently held at the Punjab University, which may be summed up briefly as follows :—

(a) The time of examination was suddenly changed from 10 to 8, and afterwards to 6 A.M., without previous notice of such changes being given to the examinees, the result of which was that the latter joined the examination at irregular times.



(b) Contrary to the prescribed rule, according to which three papers ought to have been set in the languages, in some cases two, and in others only one paper was set. Besides, instead of distributing each paper at two hours' intervals, in order to allow the examinees a few minutes' refreshment, two papers were given at the same time.

These deviations from the rules proved injurious in a special way. One of the students, who was a resident of Umritsur, and had gone home on two days' leave, arrived at the University at 8 A.M., but the papers having that day been distributed at 6 A.M., he was debarred from the examination, although other examinees who arrived late were allowed to partake in it. This is said to be owing to the student belonging to the Lahore College, with which the University is on bad terms. The student prayed to be allowed to partake in the next paper examination, but even this request was not granted, in consequence of two papers having been distributed at one and the same time.

(c) Though only a few simple and easy treatises on Arabic Grammars, together with the *Muntakhat-i-Arabi*, have been included in the Persian Course for the Entrance Examination as helps for the study of the latter language, twenty questions in Arabic Grammar were set side by side with as many in Persian Grammar. It may be imagined how puzzling it must have been for the examinees to answer forty questions all at once.

Again, some of the questions in Arabic were so difficult that even advanced Arabic scholars would find it no easy task to answer them. Added to this, Moulvies of the lower grade had a text from the L. A. Course given them to explain, and what was worse, the same text had appeared in the Arabic paper set to the L. A. Candidates four days before.

(d) The verbal examinations of the candidates were held at 10 A.M. at one time and at 4 P.M. at another, and took



place sometimes at the college and sometimes in Divan Ruttun Chund's Hotel, in consequence of which the students were seen running hither and thither. Also, the day fixed for the examination was changed, in consequence of which those of the students who had hired a dâk in anticipation of the day of their departure were put to much trouble.

(e) The papers besides being disgracefully written and lithographed, had neither the name of the class for which each was intended, nor the time fixed for answering it, given on them, the result being that in some cases the papers for one class were distributed to students of another class, and were taken back after a time. For instance, the paper in the *Sayer-ul-Mutakhirin* was wrongly given to students for whom it was not intended, and taken back after an hour, the consequence of which was that the examinees for whom it was meant knew the questions one day before.

(f) Proper arrangements as to the seats of the examinees, and the guards for exercising supervision over them, were not kept up.

(g) Two persons who were candidates for the high proficiency test in Persian, and had even paid the admission fee, were not examined at all, and had thus to suffer disappointment, besides waste of labor, and supposing them to have come from a distance, of journey expenses likewise.

A correspondent of the *Akmal-ul-Akhbar*, of the 18th May, bears out the statements which have appeared in the *Koh-i-Nur* relative to the irregularities and mismanagement connected with the *Anjuman-i-Panjab* and the Punjab University. The writer begins by saying that the establishment of both these institutions was due solely to Dr. Leitner, and observes that if his connection with them were to cease entirely this moment, they would soon decay. The society is said to exist only in name, and both it and the paper issued by it to be badly conducted. Even the address prepared for presenta-



tion to the Prince of Wales is said to have been as awkward as bad and illegible writing and filthy paper could make it. No rules and bye-laws were laid down for the guidance of the society, and it was only after it had been in existence for eight years that the need of these attracted the attention of the members for the first time. The Secretary of the Society is a Baboo, who is a first grade accountant in the Public Works Department, and who of course is quite unacquainted with Urdu, and, both for that reason and on account of his being a foreigner, cannot be said to be the right man in the right place. The Society contributes a monthly sum of Rs. 50 towards the support of the paper which is its organ, which is not well spent.

As to the Punjab University, it is characterized by equally bad management,—for instance, there is no able master in the Oriental branch of the University, no classification system, no supervisor to look after it ; while the titles chosen for conferment on Oriental scholars—*e.g.*, *Maulavi-i-Laiq*, *Munshi-i-Alim*—are strange and curious. The rest of the irregularities connected with the recent annual examination, &c., here mentioned, have already been noticed by the *Koh-i-Núr*, and need not, therefore, be recapitulated.



The following Vernacular newspapers have been examined in this report:—

| No. | NAME OF NEWSPAPER.                                 | LANGUAGE.         | LOCALITY.      | WHEN PUBLISHED. | DATE.      | DATE OF RECEIPT. |
|-----|----------------------------------------------------|-------------------|----------------|-----------------|------------|------------------|
| 1   | <i>Rafāh-i-Khalāiq</i> ,                           | Urdu,             | Shahjehanpore, | Bi-monthly,     | 1873.      | 1873.            |
| 2   | <i>Ditto</i> ,                                     | Ditto,            | Ditto,         | Ditto,          | March, 1st | May,             |
| 3   | <i>Ditto</i> ,                                     | Ditto,            | Ditto,         | Ditto,          | " 15th     | " 17th           |
| 4   | <i>Mangal Samāchār</i> ,                           | Urdu and Hindi,   | Baiswan,       | Monthly,        | April, 1st | " 26th           |
| 5   | <i>Vidyā Vilās</i> ,                               | Urdu and Dogrit,  | Jummo,         | Weekly,         | " 1st      | " 26th           |
| 6   | <i>Mukhbir-i-Sādig</i> ,                           | Urdu,             | Lucknow,       | Ditto,          | " 3rd      | " 15th           |
| 7   | <i>Rajpootana Social Science Congress Gazette.</i> | Ditto,            | Jeypore,       | Ditto,          | " 25th     | " 17th           |
| 8   | <i>Kavi Vachan</i> ,                               | Hindi,            | Benares,       | Bi-monthly,     | " 26th     | " 16th           |
| 9   | <i>Mangal Samāchār</i> ,                           | Urdu and Hindi,   | Baiswan,       | Monthly,        | May, 1st   | " 26th           |
| 10  | <i>Gwalior Gazette</i> ,                           | Ditto,            | Gwalior,       | Weekly,         | " 4th      | " 15th           |
| 11  | <i>Strachey Gazette</i> ,                          | Urdu,             | Moradabad,     | Ditto,          | " 6th      | " 15th           |
| 12  | <i>Najm-ul-Akhhār</i> ,                            | Ditto,            | Meerut,        | Ditto,          | " 8th      | " 14th           |
| 13  | <i>Vidyā Vilās</i> ,                               | Urdu and Dogrit,  | Jummo,         | Ditto,          | " 8th      | " 15th           |
| 14  | <i>Dhoulpore Gazette</i> ,                         | Urdu,             | Dhoulpore,     | Ditto,          | " 8th      | " 20th           |
| 15  | <i>Allygurh Institute Gazette</i> ,                | Urdu and English, | Allygurh,      | Ditto,          | " 9th      | " 10th           |
| 16  | <i>Roznāmcha</i> ,...                              | Urdu,             | Lucknow,       | Daily,          | " 9th      | " 12th           |
| 17  | <i>Lauh-i-Mahfūz</i> ,                             | Ditto,            | Moradabad,     | Weekly,         | " 9th      | " 14th           |
| 18  | <i>Mālwā Akhhār</i> ,                              | Marathi,          | Indour,        | Ditto,          | " 9th      | " 15th           |
| 19  | <i>Roznāmcha</i> ,...                              | Urdu,             | Lucknow,       | Daily,          | " 10th     | " 12th           |
| 20  | <i>Koh-i-Nār</i> ,...                              | Ditto,            | Lahore,        | Weekly,         | " 10th     | " 13th           |
| 21  | <i>Akhhār-i-Anjuman-i-Hind</i> ,                   | Ditto,            | Lucknow,       | Ditto,          | " 10th     | " 13th           |
| 22  | <i>Panjābi Akhhār</i> ,                            | Ditto,            | Lahore,        | Tri-monthly,    | " 10th     | " 14th           |
| 23  | <i>Agra Akhhār</i> ,                               | Ditto,            | Agra,          | Bi-monthly,     | " 10th     | " 15th           |
| 24  | <i>Rohilkhand Akhhār</i> ,                         | Ditto,            | Moradabad,     | Weekly,         | " 10th     | " 15th           |
| 25  | <i>Akmal-ul-Akhhār</i> ,                           | Ditto,            | Delhi,         | Ditto,          | " 11th     | " 15th           |
| 26  | <i>Khair Khwāh-i-Oudh</i> , ...                    | Ditto,            | Lucknow,       | Ditto,          | " 11th     | " 15th           |



| No. | NAME OF NEWSPAPER.   | LANGUAGE.       | LOCALITY.   | WHEN PUBLISHED. | DATE.       | DATE OF RECEIPT. |
|-----|----------------------|-----------------|-------------|-----------------|-------------|------------------|
| 27  | Gwalior Gazette,     | Urdu and Hindi, | Gwalior,    | Weekly,         | May, 11th   | 19th             |
| 28  | Muir Gazette,        | Urdu,           | Meerut,     | Ditto,          | " 12th      | 14th             |
| 29  | Kárnámah,            | Ditto,          | Lucknow,    | Ditto,          | " 12th      | 15th             |
| 30  | Dabdaba-i-Sikandarí, | Ditto,          | Rampore,    | Ditto,          | " 12th      | 15th             |
| 31  | Kaai Vachan Sudhá,   | Hindi,          | Benares,    | Bi-monthly,     | " 12th      | 16th             |
| 32  | Pattiala Akhbár,     | Urdu,           | Pattiala,   | Weekly,         | " 12th      | 17th             |
| 33  | Sádiq-ul-Akbbár,     | Ditto,          | Bhawulpore, | Ditto,          | " 12th      | 19th             |
| 34  | Márwár Gazette,      | Urdu and Hindi, | Jodhpore,   | Ditto,          | " 12th      | 21st             |
| 35  | Roznámcha,           | Urdu,           | Lucknow,    | Daily,          | " 12th      | 24th             |
| 36  | Nasim-i-Jounpore,    | Ditto,          | Jounpore,   | Weekly,         | " 13th      | 14th             |
| 37  | Tahzib-ul-Akhláq,    | Ditto,          | Allygurh,   | Not-fixed,      | " 13th      | 14th             |
| 38  | Oudh Akhbár,         | Ditto,          | Lucknow,    | Bi-weekly,      | " 13th      | 14th             |
| 39  | Akhyár-ul-Akbbár,    | Ditto,          | Ditto,      | Weekly,         | " 13th      | 16th             |
| 40  | Rifáh-i-Am,          | Ditto,          | Sealkote,   | Ditto,          | " 13th      | 17th             |
| 41  | Matlá-i-Núr,         | Ditto,          | Cawnpore,   | Ditto,          | " 13th      | 17th             |
| 42  | Roznámcha,           | Ditto,          | Lucknow,    | Daily,          | " 13th      | 17th             |
| 43  | Strachey Gazette,    | Ditto,          | Moradabad,  | Weekly,         | " 13th      | 19th             |
| 44  | Naf'-ul-Azím,        | Ditto,          | Lahore,     | Ditto,          | " 13th      | 21st             |
| 45  | Roznámcha,           | Arabic,         | Lucknow,    | Daily,          | " 14th      | 17th             |
| 46  | Akbbár-i-Am,         | Urdu,           | Lahore,     | Weekly,         | " 14th      | 21st             |
| 47  | Rohilkhund Akhbár,   | Ditto,          | Moradabad,  | Bi-weekly,      | " 14th      | 21st             |
| 48  | Muhibb-i-Hind,       | Ditto,          | Meerut,     | Weekly,         | " 2nd week. | 21st             |
| 49  | Núr-ul-Absar,        | Ditto,          | Allahabad,  | Bi-monthly,     | " 15th      | 16th             |
| 50  | Shola-i-Túr,         | Ditto,          | Cawnpore,   | Weekly,         | " 15th      | 17th             |
| 51  | Benares Akhbár,      | Ditto,          | Benares,    | Ditto,          | " 15th      | 17th             |
| 52  | Roznámcha,           | Hindi,          | Lucknow,    | Daily,          | " 15th      | 17th             |
| 53  | Samaya Vinod,        | Urdu,           | Nynce Tal,  | Bi-monthly,     | " 15th      | 19th             |
| 54  | Ab-i-Hayat-i-Hind,   | Urdu and Hindi, | Agra,       | Ditto,          | " 15th      | 19th             |
| 55  | Khair Khwáh-i-Alam,  | Ditto,          | Delhi,      | Tri-monthly,    | " 15th      | 19th             |
| 56  | Majma-ul-Bahrain,    | Urdu,           | Ludhiana,   | Weekly,         | " 15th      | 19th             |
| 57  | Amír-ul-Akbbár,      | Ditto,          | Loharoo,    | Bi-monthly,     | " 15th      | 20th             |



|    |                                            |     |                   |               |              |     |      |   |      |
|----|--------------------------------------------|-----|-------------------|---------------|--------------|-----|------|---|------|
| 58 | Almorah Akhbār,                            | ... | Urdu and Hindi,   | Almorah,      | Ditto,       | ... | 15th | " | 21st |
| 59 | Vidyā Vilās,                               | ... | Urdu and Dogrit,  | Jummo,        | Weekly,      | ... | 15th | " | 21st |
| 60 | Mayo Memorial Gazette,                     | ... | Urdu,             | Delhi,        | Tri-monthly, | ... | 15th | " | 21st |
| 61 | Khurshid-i-Jahāntāb,                       | ... | Ditto,            | Agra,         | Bi-monthly,  | ... | 15th | " | 22nd |
| 62 | Naiyir-i-Akbar,                            | ... | Ditto,            | Bijnour,      | Weekly,      | ... | 15th | " | 22nd |
| 63 | Mufid-i-Am,                                | ... | Ditto,            | Agra,         | Bi-monthly,  | ... | 15th | " | 26th |
| 64 | Oudh Akhbār,                               | ... | Ditto,            | Lucknow,      | Bi-weekly,   | ... | 16th | " | 17th |
| 65 | Allygurh Institute Gazette,                | ... | Urdu and English, | Allygurh,     | Weekly,      | ... | 16th | " | 17th |
| 66 | Khair Khwāh-i-Panjāb,                      | ... | Urdu,             | Goojranwalla, | Ditto,       | ... | 16th | " | 19th |
| 67 | Jalwā-i-Tūr,                               | ... | Ditto,            | Meerut,       | Ditto,       | ... | 16th | " | 19th |
| 68 | Dhoulpore Gazette,                         | ... | Ditto,            | Dhoulpore,    | Ditto,       | ... | 16th | " | 20th |
| 69 | Urdū Akhbār,                               | ... | Ditto,            | Delhi,        | Ditto,       | ... | 16th | " | 20th |
| 70 | Rajputāna Social Science Congress Gazette. | ... | Ditto,            | Jeypore,      | Ditto,       | ... | 16th | " | 20th |
| 71 | Akhbār-i-Anjuman-i-Panjāb,                 | ... | Ditto,            | Lahore,       | Ditto,       | ... | 16th | " | 20th |
| 72 | Shams-ul-Akhbār,                           | ... | Ditto,            | Lucknow,      | Bi-monthly,  | ... | 16th | " | 21st |
| 73 | Lawrence Gazette,                          | ... | Ditto,            | Meerut,       | Weekly,      | ... | 16th | " | 21st |
| 74 | Lauh-i-Mahfūz,                             | ... | Ditto,            | Moradabad,    | Ditto,       | ... | 16th | " | 21st |
| 75 | Mālwah Akhbār,                             | ... | Maratāi,          | Indore,       | Ditto,       | ... | 16th | " | 22nd |
| 76 | Roznāmcha,                                 | ... | Urdu,             | Lucknow,      | Daily,       | ... | 16th | " | 22nd |
| 77 | Najm-ul-Akhbār,                            | ... | Ditto,            | Meerut,       | Weekly,      | ... | 16th | " | 24th |
| 78 | Urdu Delhi Gazette,                        | ... | Ditto,            | Agra,         | Ditto,       | ... | 17th | " | 19th |
| 79 | Nūr-ul-Anwār,                              | ... | Ditto,            | Cawnpore,     | Ditto,       | ... | 17th | " | 19th |
| 80 | Koh-i-Nūr,                                 | ... | Ditto,            | Lahore,       | Ditto,       | ... | 17th | " | 20th |
| 81 | Panjābī Akhbār,                            | ... | Ditto,            | Ditto,        | Ditto,       | ... | 17th | " | 21st |
| 82 | Akhbār-i-Anjuman-i-Hind,                   | ... | Ditto,            | Lucknow,      | Ditto,       | ... | 17th | " | 21st |
| 83 | Rohilkhand Akhbār,                         | ... | Ditto,            | Moradabad,    | Bi-weekly,   | ... | 17th | " | 22nd |
| 84 | Roznāmcha,                                 | ... | Ditto,            | Lucknow,      | Daily,       | ... | 17th | " | 22nd |
| 85 | Khair Khwāh-i-Oudh,                        | ... | Ditto,            | Lucknow,      | Weekly,      | ... | 18th | " | 22nd |
| 86 | Akmal-ul-Akhbār,                           | ... | Ditto,            | Delhi,        | Ditto,       | ... | 18th | " | 22nd |
| 87 | Gwalior Gazette,                           | ... | Urdu and Hindi,   | Gwalior,      | Ditto,       | ... | 18th | " | 26th |
| 88 | Roznāmcha,                                 | ... | Urdu,             | Lucknow,      | Daily,       | ... | 19th | " | 22nd |
| 89 | Kārnāmah,                                  | ... | Ditto,            | Ditto,        | Weekly,      | ... | 19th | " | 22nd |
| 90 | Dabdaba-i-Sikandari,                       | ... | Ditto,            | Rampore,      | Ditto,       | ... | 19th | " | 22nd |



| No. | NAME OF NEWSPAPER.          | LANGUAGE.         | LOCALITY.   | WHEN PUBLISHED. | DATE.       | DATE OF RECEIPT. |
|-----|-----------------------------|-------------------|-------------|-----------------|-------------|------------------|
| 91  | Pattiala Akhbār,            | Urdu,             | Pattiala,   | Weekly,         | May, 19th   | May, 23rd        |
| 92  | Sādiq-ul-Akhhār,            | Ditto,            | Bhawulpore, | Ditto,          | 19th        | 26th             |
| 93  | Oudh Akhbār,                | Ditto,            | Lucknow,    | Bi-weekly,      | " 20th      | " 21st           |
| 94  | Roznāmcha,                  | Ditto,            | Ditto,      | Daily,          | " 20th      | " 22nd           |
| 95  | Nasim-i-Jaunpore,           | Ditto,            | Jounpore,   | Weekly,         | " 20th      | " 22nd           |
| 96  | Naf'-ul-Azim,               | Arabic,           | Lahore,     | Ditto,          | " 20th      | " 23rd           |
| 97  | Muir Gazette,               | Urdu,             | Meerut,     | Ditto,          | " 20th      | " 23rd           |
| 98  | Mailla-i-Nūr,               | Ditto,            | Cawnpore,   | Ditto,          | " 20th      | " 23rd           |
| 99  | Akhyār-ul-Akhhār,           | Ditto,            | Lucknow,    | Ditto,          | " 20th      | " 23rd           |
| 100 | Agra Akhbār,                | Ditto,            | Agra,       | Tri-monthly,    | " 20th      | " 24th           |
| 101 | Rifāh-i-Am,                 | Ditto,            | Sealkote,   | Weekly,         | " 20th      | " 24th           |
| 102 | Strachey Gazette,           | Ditto,            | Moradabad,  | Ditto,          | " 20th      | " 26th           |
| 103 | Akhhār-i-Am,                | Ditto,            | Lahore,     | Ditto,          | " 21st      | " 24th           |
| 104 | Rohilkhund Akhbār,          | Ditto,            | Moradabad,  | Bi-weekly,      | " 21st      | " 26th           |
| 105 | Roznāmchā,                  | Ditto,            | Lucknow,    | Daily,          | " 21st      | " 26th           |
| 106 | Muhibb-i-Hind,              | Ditto,            | Meerut,     | Weekly,         | " 3rd week. | " 26th           |
| 107 | Shola-i-Tūr,                | Ditto,            | Cawnpore,   | Ditto,          | " 22nd      | " 24th           |
| 108 | Benares Akhbār,             | Hindi,            | Benares,    | Ditto,          | " 22nd      | " 26th           |
| 109 | Akhhār-i-Alam,              | Urdu,             | Meerut,     | Ditto,          | " 22nd      | " 26th           |
| 110 | Roznāmcha,                  | Ditto,            | Lucknow,    | Daily,          | " 22nd      | " 26th           |
| 111 | Oudh Akhbār,                | Ditto,            | Ditto,      | Bi-weekly,      | " 23rd      | " 26th           |
| 112 | Lawrence Gazette,           | Ditto,            | Meerut,     | Weekly,         | " 23rd      | " 26th           |
| 113 | Allygurh Institute Gazette, | Urdu and English, | Allygurh,   | Ditto,          | " 23rd      | " 26th           |
| 114 | Roznāmcha,                  | Urdu,             | Lucknow,    | Daily,          | " 23rd      | " 26th           |
| 115 | Meerut Gazette,             | Ditto,            | Meerut,     | Weekly,         | " 24th      | " 26th           |
| 116 | Urdū Dehli Gazette,         | Ditto,            | Agra,       | Ditto,          | " 24th      | " 26th           |
| 117 | Nūr-ul-Anwār,               | Ditto,            | Cawnpore,   | Ditto,          | " 24th      | " 26th           |
| 118 | Roznāmcha,                  | Ditto,            | Lucknow,    | Daily,          | " 24th      | " 26th           |

ALLAHABAD :

The 27th June, 1873.

SOHAN LAL,

Offg. Govt. Reporter on the Vernacular Press,  
of Upper India.